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ABSTRACT

Information and course materials for a comparative religion course offered to registered nurses as part of an off-campus bachelor's degree completion program are presented. Some presumptions about the students that affected design of the course are considered. The course provided students the opportunity to study the broad field of comparative religion and a special interest area. Ten worksheets were developed to correspond to a 10-part filmstrip series. The text for the course, the corresponding written assignments, the design of special interest area study, and course evaluation are discussed. Appended materials include: a course syllabus, study questions for the text, worksheets, and guidelines for developing learning contracts. (SW)

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PUTTING ADULT EDUCATIONAL THEORY INTO PRACTICE: DEVELOPING A COMPARATIVE RELIGION COURSE FOR ADULT LEARNERS

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-Indiana University at South Bend
-January 16, 1980

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INTRODUCTION

The College of St. Francis, Joliet, Illinois, has developed an off-campus bachelor degree completion program for registered nurses. Comparative Religion is one of the courses students can agree to have offered at a given site. I taught this course for two semesters in a standard way using the lecture-discussion method with occasional use of films, filmstrips and slides. In the first course I required a student project for persons who were working for grades of B and A. In the second course I did not require a project but gave comprehensive objective mid-semester and final examinations.

The third time around, I decided to construct a course more in keeping with the adult education principles I had studied at the Center for Academic Improvement at Memphis State University in the summer and fall 1979. Principal resource persons for this study were Arthur Chickering and Thomas Clark. They emphasized the need to assist the adult learner to move from a dependent to a more independent mode of learning through negotiation.

This article describes my attempts to put principle into practice.

THE STUDENTS

The class is composed of persons who have completed a diploma nursing program and who are for the most part active in the nursing profession. Practically all are female and most work full time in addition to taking one and in a few instances two courses each semester. The college does solicit the opinions of students regarding courses they wish to take. Therefore Comparative Religion is

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a chosen option. The students generally do not have any background in this area and from informal conversation with them, do not see the course as vital to their careers or lives. Class size has varied from 15 this current semester to 20 and 25 in previous semesters. The courses are held in medical facilities which have classrooms with blackboards and equipment such as overhead projectors, film and filmstrip projectors, screens, etc. Students usually do not have access to college or university libraries but can use their own small city libraries. The class met for 3 hours on 15 consecutive Wednesday evenings from 6:30-9:30 P.M.

PRESUMPTIONS ABOUT THE STUDENTS

In designing the course I kept these things in mind:

1) The students were highly motivated to gain a degree, usually for career rather than personal reasons.

2) There was some, though not overwhelming, interest in taking this course in Comparative Religion. I presumed that it was the least objectionable hurdle in the race for the degree.

3) The students knew very little to nothing about the religions to be studied except Christianity and Judaism.

4) Most of the academic work had to be begun, carried out and completed in the classroom along with the use of a textbook and not very complex or lengthy projects or assignments.

5) The students would probably be tired when they came to class and needed to be comfortable but stimulated, expecting the teacher to do most of the work but assisting them gently to gain ownership of the course and of their own learning, expecting facts but also a chance for personal reactions and expression of opinion.

DESIGNING THE COURSE

With these ideas in mind, I decided that I needed to create an educational environment that would:

1) give the students a basic understanding of each religion studied, and

2) an opportunity for each student to spend time studying some aspect of a topic of personal interest in greater detail.

The course then should expose the students to the broad field of comparative religion providing them with factual information and a chance to learn something in more depth in this area.

To accomplish these goals, I organized the course into two major areas:

1) Basic Information

2) Special Interest Areas.

The first class was a time for introduction and orientation. The final two classes were to be spent on evaluation and summation. This left 12 class periods for the two major sections. I decided to use these class periods in the following way:

1) Basic Information

I would make use of a 10-part Comparative Religion filmstrip series "Religions of the World" produced by ROA in 1978. Each episode was 10-12 minutes in length. The series provided helpful teacher aids. Using these as my guide, I developed 10 worksheets to correspond to each session of the filmstrip program. Each worksheet was designed to (1) orient the students to the program to be viewed, and (2) provide leads to help the student process the information after the filmstrip was completed.

I tried to develop worksheets that would prove interesting, thought provoking, informative and varied in their approach.

Originally, I had decided to stretch the filmstrip program over 10 weeks, but decided rather to use a "shotgun approach" and to view and process 4 filmstrips in the second and third class periods. The introductory filmstrip would be used

in the first class period and the final filmstrip in the fourth class period, which would also be used to process the filmstrips that had been viewed and briefly discussed in class periods two and three.

The students were also asked to buy Ninian Smart's 1978 book The Long Search. I felt this book did a fine job of explaining and making the religions intelligible to the western mind. It also contained many gorgeous illustrations in color. I felt it was important for the students to be exposed to as many visuals as possible--thus also the use of filmstrips.

I required the students to read the book and to provide me with evidence of thoughtful reading. This evidence was to be provided in writing. There are 11 chapters in the book, and I asked for 1 page per chapter. The assignments would fall due on the fifth day of class. This day would be spent working with the students' written assignments and with the textbook.

The written assignments could take various forms. The student was free

--to develop an objective test on a chapter

--to develop a series of subjective questions

--to ask 2 or 3 questions and to answer them

--to answer the study questions I had prepared (3 per chapter)

--to outline the chapter

--to write an essay on a comprehensive point such as "The monk is the Buddhist ideal" or "Hinduism is attractive today because..."

--to list 5-10 of the most important elements of each religion gleaned from the chapter.

The students could use one or a combination of these methods to demonstrate thoughtful reading or use another method which they found more appropriate.

I felt that the use of the filmstrip and worksheets and reading the textbook and completing the written assignment would accomplish my first goal of providing

an opportunity for the students to gain basic facts and to demonstrate their learning of them.

2) Special Interest Areas

This left 9 classes to spend on specific interest areas.

On the first day of class I distributed a copy of a handout prepared by Malcolm Knowles on "Why use Learning Contracts", adding his chart contrasting pedagogy and andragogy and providing a model to help students write competency statements. My plan was to have the students develop a personal learning contract. I would serve as facilitator and resource.

I planned to use the sixth class period to divide the students into two groups, working with the first group from 6:30-7:45 and the second group from 8:00-9:15. This first class period would be spent going over the Malcolm Knowles materials and beginning the development of a learning contract.

The seventh class period would have all the students present from 6:30-8:00 during which time I would report on the results of the previous class and give a general lecture on a specific topic germaine to the projects being considered. Group A would meet from 8:15-9:30 with me to finalize project plans, and Group B would be dismissed. Class period eight would also include a general lecture by me from 6:30-8:00 and I would meet with Group B from 8:15-9:30.

Classes 9-13 would be spent on various topics and also working with the separate groups at least once more.

All projects would be completed by the second to the last class, which would be spent on evaluation questions dealing with each student's project and the class as a whole.

The final class period would be a general summation session reacting to points raised in an evaluation session held the previous week.

As examples of projects, I indicated that the students could write traditional term papers:

--comparing and contrasting Christ and Siddharta Gautama

--comparing and contrasting images of heaven or hell

--comparing and contrasting various attitudes toward illness

--the religions and the role and status of women

--the Holy Man as healer.

Projects could also take the form of:

--arranging a debate between adherents of two separate religions

--designing a series of questions and conducting an interview with several persons of separate religions

--developing a scrapbook of current articles, pictures, etc., and explaining in a brief essay or class presentation what the scrapbook means to the student

--developing an annotated bibliography on the religions available in the local library suitable for printing and distribution

--conducting an authentic Seder supper at Passover and then comparing and contrasting it with the contemporary Catholic Mass.

Also, if someone is interested or has studied art or music, she might design a project dealing with some aspect of religious art, music, etc. Another person might research the foods used by various people in religious rituals and prepare some of them and/or prepare a small cookbook.

In short, it was up to the student, with my help as facilitator, to identify a personal interest, to define a learning outcome, and to delineate the learning task. I asked persons to answer these questions as they thought of developing a learning contract:

1) What do you want to learn?

2) How are you going to learn it?

3) How is one going to know that you learned it?

EVALUATION

On the first day of class I indicated that whatever grade the student would receive for participation in the class would be the result of negotiation. By this I meant that I would definitely evaluate the student's work, but that the student had to do the same in regard to her own work.

I laid out the criteria that I intended to use in evaluating the students' work:

1) The grade of C would indicate that a student had a knowledge of the basic facts of each religion studied. I could know this through the written assignment on the textbook material, and through the project.

2) The grade of B indicated that the student had a knowledge of basic facts and could demonstrate the ability to compare and contrast.

3) The grade of A indicated that a student possessed a knowledge of basic facts, could compare and contrast, and also make a personal judgment or evaluation of the subject under consideration.

The project would serve as the way for the student to demonstrate competencies which would yield an A or a B.

I asked the students to consider adopting the same evaluation criteria and/or to develop criteria for themselves. It was important that both the student and I would know each other's criteria.

The final grade would be the result of determining if the criteria were met.

Part of my function as project facilitator and resource was to ensure that the student's project embodied ways of demonstrating the competencies I required for a given grade.

CONCLUSION

As I sit here preparing to go to the second class of this course, I remember last week's class in which I introduced myself indicating my theological background and my recent study of Adult Learning Theory. I warned the students that I was up to something; that I not only wanted to teach comparative religion, but also to try to put my knowledge of adult education theory into practice.

I asked each student to write something they knew or felt about each religion to be studied, after providing them with a list, and then to introduce themselves sharing some of their responses or indicating any special knowledge or interest that they had in this area. I talked about the textbook, the film-strip program, the class content and structure and procedures. I gave them several bibliographies. I was unable to show the first filmstrip as I had planned to do because my contact had provided a movie projector and a filmstrip projector could not be found anywhere in the hospital. I gave them a copy of the Malcolm Knowles handout and told them that though I wanted to be an andragogue and not a pedagogue, I had indeed been a pedagogue tonight. It was most interesting that the students so readily accepted all that I had to say, leading me to believe that they thought I was the teacher and they were the students and I knew best. It seemed so traditional after all!

I asked myself whether I had negotiated at all or whether I had just risen to a more sophisticated level of pedagogy. My presentation, which I have written here, took about 3 hours to complete. I will start tonight's class by soliciting their reflected reactions and questions. We may get to negotiation after all.

COMPARATIVE RELIGIONS
Proposed Syllabus

Class Period	Topic
1	Orientation and Introduction. Filmstrip 1.
2	Filmstrips 3-5
3	Filmstrips 6-9
4	General Discussion of filmstrip material. Filmstrip 10
5	Assignment on Textbook due. Discussion of Textbook material.
6	Analysis of Malcolm Knowles handout on Learning Contracts - conducted with half of the class for 1 hr. 15 min. each
7	Topic germaine to the projects proposed by the students. 1 hr. 15 min. session with half of the class
8	Topic to be arranged. 1 hr. 15 min. session with half of the class
9	Topic to be arranged.
10	" " " "
11	" " " " 1 hr. 15 min. session with half of the class to discuss project
12	" " " " 1 hr. 15 min. session with half of the class to discuss project
13	" " " "
14	Special Student Projects due. Evaluations.
15	Review and Conclusion

Introduction
1) Explain why Smart uses the word "empathy" when writing of a person's attitude toward the various religions.
2) Smart identifies 12 rules for the study of religion. Select 2 that most ring true for you and explain your choices.
3) Smart asks: "And how did religion begin?" What are the two theories proposed to answer that question? How does Smart respond to these theories?

Chapter 1: Hinduism
1) Who are the Hindu gods? What are their qualities?
2) What is reincarnation? Explain it within the context of the Hindu view of life.
3) Is the caste system essential to Hinduism? Explain your answer.

Chapter 2: Buddhism
1) Tell the story of Siddharta Gautama. What is his basic message?
2) Make a list comparing the major features of Mahayana and Theravada Buddhism.
3) What is the goal of the Buddhist life?

Chapter 3: Christianity
1) What are the 5-6 main events in the history of Christianity?
2) What are the basic tenets of Christianity?
3) What are the key differences found among the adherants of Christianity througout hist

Chapter 4: Judaism
1) What is the dream of Israel throughout the centuries?
2) What is Israel's image of God?
3) Explain how the people of Israel attempt to live out its dream amid the vicissitudes of an often hostile environment.

Chapter 5: Islam
1) Answer the question: "Who is Muhammed" by describing his motivations.
2) List what Smart calls the "delights" of Islam. Which especially intrigue you?
3) What are the 3-4 main events in the history of Islam?

Chapter 6: Religions Within Hinduism
1) What are the main tenets of Jainism...
2) ...of Zoroastrianism...
3) ...of the Sikhs?

Chapter 7:Beyond the White Frontier
1) Make a verbal collage which gives some notion of the nature of African religion.
2) Describe the role of Christianity in Africa.
3) Sketch the struggle between "Small and Strong" as it is being played out currently in the third world.

Chapter 8: China
1) Why Confucius?
2) Compare and contrast the philosophy of K'ung-fu-tze and Lao-tzu.
3) Describe how Maoism is the "new Way for China."

Chapter 9: Japan
1) How would you explain to another what Shinto is?
2) Identify the motifs present in Japanese religious history.
3) How does Smart answer the question he poses at the end of the chapter: "What do the differing motifs of Japanese religion mean when put together?"

Chapter 10: The Meaning of the Search
1) What are the qualities of the scientific frame of mind according to Smart?
2) How do the scientific and spritual perspectives converge?
3) How, do you conclude, does Smart find meaning in the search? Write a brief paragraph.

WORKSHEET I
Religion: A Spiritual Journey

---

1) Do you profess a religion?

What do you get out of your stance regarding religion?

What do you feel are the main reasons why people are religious?

2) Through the ages, people have looked toward the sky and wondered and asked questions

Where did they come from?

What put them there?

What put me here?

Who am I?

Why was I born?

Why am I living?

When I die will I cease to exist?

If we have to die, what is the meaning of life?

Will a part of me go on - somehow - after I die?

3) What are the qualities of the scientific frame of mind?

What are the qualities of the religious frame of mind?

BAKTI-MARGA (bhakti-mārga) - The Way of Devotion expressed in puja (worship)
BENEVOLENCE - Kindness or good will
BHAGAVAD-GITA (bug'ə ved gē'tə) - The "Son of God," a Hindu poem
BRAHMA (brăm-ə) - The supreme and eternal essence of the universe; also, creator of the universe. (Brahma can be used interchangeably with BRAHMAN.)
CASTE - Social class determined by birth in India
FERTILITY - Capacity to produce many offspring
FOLKLORE - Traditions or customs of people
GURU (goor'o͞o) - A holy teacher, in the East, dealing with religious matters
HINDU (hin'do͞o) - A believer in the Hindu faith of Brahmanism; derived from Indus, which is the name of the river
IMMORTALITY - Life after death
INTRIGUE - To arouse interest or curiosity
JHANA MARGA (jñāna-mārga) - The way of knowledge and meditation
KARMA MARGA (karma-mārga) - The way of rituals
MAHABHARATA (mə hä'bä'rə tə) - Hindu epic - poem
MANTRA (mun'trə) - Prayers
MEDITATION - Deep thought or reflection
MIGRANT - Person moving from one country to another
MYTHOLOGY - Legends describing gods and heroes
PILGRIMAGE - A journey made to a shrine
PRIMAL SEED - First or original seed
PRIMITIVE - Beginning or original
PUJA - Worship
RAMAYANA (rä mä'yə nə) - Hindu epic about Lord Rama
REVERE - To regard with affection
RITUAL - A set way of performing a ceremony, especially a religious one
SITAR (si tär') - Ancient musical instrument like a guitar
SEQUENCE - A number of things following one another
TABLA (täb'lä) - An ancient musical instrument - a drum
TRIBAL - A group of people with common customs
TURBAN - Oriental head covering, sash twisted about the head
UPANISHAD (o͞o pan'i shad') - 3rd Division of the Vedas, dealing with the nature of human beings and the universe
VEDAS (vā'dəs) - The earliest sacred writings of the Hindus

1) The Hindu images of God:

2) Hindu moral code:

3) Hindu belief about afterlife:

1. How can a person become content?

   Can contentment bring happiness?

2. What are the possible meanings of old age? sickness? sorrow and death?

   What can they teach us about the path to happiness?

VOCABULARY

BUDDHA (bood'ə) - The Enlightened One
BUDDHA AMIDA - Chief god of paradise
DALAI LAMA (dä lī lä'mə) - Head of the Tibetan Buddhists
DEITY (dē'ətē) - God or goddess, a divine person
HERMITAGE - Dwelling place of a hermit
INCANTATIONS - Words supposed to produce magic results
MAHAYANA (mä'həya'nə) - A branch of Buddhism that stresses idealism and concern for others through deeds and worship of Buddha and Buddha-like deities
MONASTERY - Dwelling place of persons living under religious vows
NIRVANA (nir vä'nə) - Escape from rebirth
PHILOSOPHY - Pursuit of wisdom
RITUAL - A set way of performing a ceremony, especially a religious one
SADHU (sä'dōō) - Hindu holy man
SATORI (sä tôr'ē) - Enlightment through meditation
SIDDHARTHA GAUTAMA - The prince who become the Bud
STUPA (stōō'pə) - Sacred mound
THERAVADA (ther'əvädə) - "The Way of the Elder," a bran Buddhism
TRANQUILITY - Calmness, quiet
TRIPITKA - "Three Baskets," writings of Buddha
ZEN BUDDHISM - A branch of Buddhism that teaches discipline, meditation to achieve enlightenment

Buddhism seems to me to be a POSITIVE

NEGATIVE

attitude toward life

because _____

_____

_____

RELIGIONS OF EAST ASIA: TAOISM, CONFUCIANISM, SHINTOISM

1) In the event of a disaster, if you were commissioned (by whomever you wish- the president, the UN, God) to rebuild American society, what are the first three things you would do?

_____

_____

_____

2) List the 5 principles on which you would base society:

1) _____

2) _____

3) _____

4) _____

5) _____

3) Temperamentally I feel I am

_____ Taoist

_____ Confucian

_____ Shinto

because _____ _____

_____

ISLAM, ZOROASTRIANISM AND BAHA'I

1) List the 5 Pillars of Islam:

1_____

2_____

3_____

4_____

5_____

AHURA MAZDA (ä'hoo ra maz'da) - The ancient Persian God of Light
ALLAH (al'a) - The Islam name for God
ASTRONOMY - The science of the celestial bodies
BAHA'I (ba hī') - A faith that originated in Iran in the 19th century, dedicated to world unity
BAHA'U'LLAH - The latest prophet, according to Baha'i belief
GATHAS and ZEND AVESTA (zend ves'ta) - The scriptures of Zoroastrianism
HADJ (haj) - A pilgrimage to Mecca
INFLUENCE - To have an effect upon others, especially indirectly
IRAN (i ran') - Present day Persia
ISLAM (is'läm) - The religion of the Moslems; literal meaning: "Absolute submission to God's Will"
KORAN or HOLY QURAN (kō ran') - The scripture of Islam, revealed to Mohammed
MECCA - The center of Islam, and the site of the shrine of Kaaba
MOHAMMED - The prophet of Islam
MOSLEM or MUSLIM - Those who submit to Allah
OBSERVATORIES - Structures built and equipped for astronomical observation
PERSONIFY - To represent an inanimate object as a person
RAMADAN (ram' a dän') - The ninth month of the Islamic calendar, and a time of fasting
REVELATION - Making known; disclosing
SUPREMACY - Highest in power or authority
ZOROASTER (zō'rō as'tər) - Greek name for Zarathustra, the prophet of Zoroastrianism
ZOROASTRIANISM (zō'rō as'trē an iz'm) - A faith that originated in ancient Persia, which includes belief in one God, an afterlife, and a continuous struggle between good and evil

2) Indicate something you consider to be noteworthy from the filmstrip presentation about Zoroastrianism:

3) .....about Baha'i:

AN EXERCISE IN COMPARISON AND CONTRAST

-God

-Morality

-Afterlife

RELIGIONS OF THE ANCIENT MEDITERRANEAN: EGYPT, BABYLONIA, GREECE AND ROME

1. Why do you think nature gods were so important to early peoples?
2. What were the most important natural forces in ancient Egypt? Why?
3. Discuss the Egyptian view of an afterlife.
4. What existed before the earth's creation, according to Babylonian beliefs?
5. What major Babylonian belief still has some influence?
6. What king of Babylonia established its system of laws?
7. How did the Greek and Roman gods differ from those of Egypt and Babylonia?
8. What group of men challenged the beliefs of the Greek religion?
9. Why was the Roman calendar devised?

JUDAISM

How can the following help the Jewish people to find joy and help in living? (Match A with B)

A	B
a. _ Keeping Sabbath holy	1. encourages the adolescent to know and cherish the Torah, while also rejoicing that she he is fast approaching maturity with all its challenges. . .
b. _ Rosh Hashanah	2. allows people time to fast and pray — to remember God's goodness and especially to ask His forgiveness for the world's (and their own personal "stubbornness. . . abuse of power. . . disrespect."
c. _ Yom Kippur	3. reminds people to thank God for earth's harvest. It commemorates especially God's care for the Jews during the long Exodus: how He protected them from the desert & wiles — both its sun's searing heat and its midnight cold and dark
d. _ Sukkôt	4. celebrates the beginning of a new year — with great festivity — and responsibility, encouraging people to seek pardon from those persons they have offended in the past
e. _ Passover (Pesach)	5. helps people to relax, and trust in the Lord, and enjoy a peaceful day TO REST one day of the week and attend synagogue.
f. _ Bar or Bat Mitzvah	6. recalls how God CAN, DID and DOES deliver people from oppression, thus encouraging them to HOPE. In particular, this celebrates how God delivered the Israelites from slavery in Egypt -- to FREEDOM, and told them to celebrate this deliverance every springtime.

JEWISH HOLYDAYS 1980

Purim	March 2
Passover	April 1-7
Shavuoth	May 21
Rosh Hashana	September 11
Yom Kippur	September 20
Sukkoth	September 25-October 2
Chanukah	December 3

CHRISTIANITY

1. What great event formed the basis for the Christian faith?
   (The Death-Resurrection of Jesus Christ, see frames 1-6.)
2. How would you summarize the Christian faith? What creeds do you know?
   (See frames 12-21)
3. What is contained in the Bible, the Sacred Scriptures of Christians?
   (See frames 22-25)
4. What is Christian morality based on? What is the law of love?
   (See frames 26-27.)
   How did Jesus say His followers would be judged?
   (See frames 28-31.)
   What do you know about the Sermon on the Mount?
   (See frames 32-33.)
5. What are the Christian Sacraments of Baptism and Eucharist?
   (See frames 34-42)
6. What are the major Christian festivals and the times of preparation for them called?
   (See frames 44-67.)
7. What is the chief prayer of Christians?
   (See frames 68-72.)
8. Why is Christianity called a religion of love?
   (See frames 73-77.)

RELIGION AND THE AMERICAN INDIAN

Some tribal traditions have been lost through assimilation. What has been pieced together, though, indicates that all American Indians had some things in common. Basically, they were:

- A sense of harmony in all of creation, and a reverence for every part of it.
- A deeply-felt need to live in harmony with nature; in some cases, an acceptance of stewardship for the earth and its gifts.
- A ritualized communion with spirits of earth, sky and ancestors.
- An intricate mythology about creation in general and tribal origins in particular.
- A strong sense of tribal identity.

The major themes present in the religion of the American Indian are also found in the various religions of the world. Look over the list of the common elements of the religion of the American Indian cited above and identify a world religion which has a similar emphasis:

* _____

* _____

* _____

* _____

* _____

COMPARATIVE RELIGION

Write something positive about each religion studied:

HINDUISM

BUDDHISM

CHRISTIANITY

JUDAISM

ISLAM

ZOROASTRIANISM

BAHAI

TAOISM

CONFUCIANISM

SHINTOISM

AFRICAN RELIGION

AMERICAN INDIAN

RELIGIONS OF EGYPT

GREECE

BABYLONIA

ROME

COMPARATIVE RELIGION

Write a question you have about each religion studied:

HINDUISM

BUDDHISM

CHRISTIANITY

JUDAISM

ISLAM

ZOROASTRIANISM

BAHAI

TAOISM

CONFUCIANISM

SHINTOISM

AFRICAN RELIGION

AMERICAN INDIAN

RELIGIONS OF EGYPT

GREECE

BABYLONIA

ROME

GUIDELINES FOR DEVELOPING LEARNING CONTRACTS
(Developed by Malcolm Knowles)

Why Use Learning Contracts?

One of the most significant findings from research about adult learning (e.g., Allen Tough's The Adult's Learning Projects, Ontario Institute for Studies in Education, Toronto, 1971) is that when adults go about learning something naturally (as contrasted with being taught something), they are highly self-directing. Evidence is beginning to accumulate, too, that what adults learn on their own initiative they learn more deeply and permanently than what they learn by being taught.

Those kinds of learning that are engaged in for purely personal development can perhaps be planned and carried out completely by an individual on his own terms and with only a loose structure. But those kinds of learning that have as their purpose improving one's competence to perform in a job or in a profession must take into account the needs and expectations of organizations, professions, and society. Learning contracts provide a means for negotiating a reconciliation between these external needs and expectations and the learner's internal needs and interests.

Furthermore, in traditional education the learning activity is structured by the teacher and the institution. The learner is told what objectives he is to work toward, what resources he is to use and how (and when) he is to use them, and how his accomplishment of the objectives will be evaluated. This imposed structure conflicts with the adult's deep psychological need to be self-directing and may induce resistance, apathy, or withdrawal. Learning contracts provide a vehicle for making the planning of learning experiences a mutual undertaking between a learner and his helper, mentor, teacher, and often, peers. By participating in the process of diagnosing his needs, formulating his objectives, identifying resources, choosing strategies, and evaluating his accomplishments, the learner develops a sense of ownership of (and commitment to) the plan.

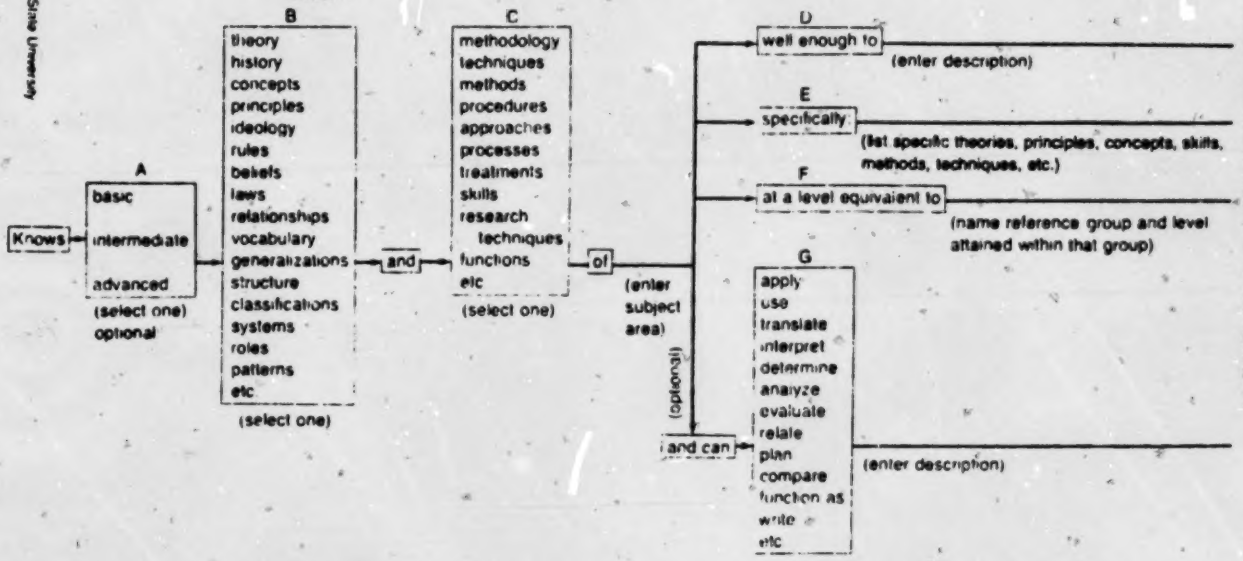
Malcolm Knowles, a seminal thinker and doer in the area of adult education, has developed the following charts comparing pedagogy (teacher-directed learning) and andragogy (self-directed learning).[1]

ASSUMPTIONS ABOUT:	PEDAGOGY	ANDRAGOGY
the learner	Dependent personality	Increasingly self-directed organism
Role of learners' experience	To be built on more than used	A rich resource for learning
Readiness to learn	Dictated by curriculum	Develops from life tasks and problems
Orientation to learning	Subject-centered	Task or problem-centered
Motivation	External rewards and punishments	Internal incentives, curiosity
IMPLICATIONS FOR TEACHING:	**PEDAGOGY**	**ANDRAGOGY**
Climate	Formal authority-oriented, competitive, judgmental	Informal, mutually respectful, consentual collaborative, supportive
Planning	Primarily by teacher	By participative decision-making
Diagnosis of needs	Primarily by teacher	By mutual assessment
Setting goals	Primarily by teacher	By mutual negotiation
Designing a learning plan	Content units, course syllabus, logical sequence	Learning projects, learning content sequenced in terms of readiness
Learning activities	Transmittal techniques, assigned readings	Inquiry projects, independent study, experiential technique
Evaluation	Primarily by teacher	By mutual assessment of self-collected evidence

[1]The body of theory and practice on which teacher-directed learning is based is often given the lable "Pedagogy," from the Greek word paid (meaning child) and agogus (meaning guide)--thus being defined as the art and science of teaching children. The body of theory and practice on which self-directed learning is based is coming to be labeled "Andragogy," from the Greek word aner (meaning adul thus being defined as the art and science of helping adults (or even better, maturing human beings) learn.

APPENDIX O*
STEPS IN WRITING A COMPETENCE STATEMENT

1. Enter subject area.
2. Select one from column B to identify theoretical aspect.
3. Select one from column C to identify practical aspect.
4. If appropriate, select one from column G or use appropriate verb, complete description of how knowledge is applied.
5. Identify level of competence by selecting one from column A and/or completing D, E and/or F.



*Courtesy of Metropolitan State University

How do you develop a learning contract?

Step 1: Diagnose your learning needs.

A learning need is the gap between where you are now and where you want to be in regard to a particular set of compentencies.

You may already be aware of certain learning needs as a result of a personnel appraisal process or the long accumulation of evidenc for yourself of the gaps between where you are now and where you would like to be.

If not (or even so), it might be worth your while to go through this process: First, construct a model of the competencies required to perform excellently the role (e.g., parent, teacher, civic leader, manager, consumer, professional worker, etc.) you are concerned about. There may be a competency model already in existence that you can use as a thought-starter and check-list; many professions are developing such models. If not, you can build your own, with help from friends, colleagues, supervisors, and expert resource people. A competency can be thought of as the ability to do something at some level of proficiency, and is usually composed of some combination of knowledge, understanding, skill, attitude, and values. For example, "ability to ride a bicycle from my home to the store" is a competency that involves some knowledge of how a bicycle operates and the route to the store; an understanding of some of the dangers inherent in riding a bicycle; skill in mounting, pedaling, steering, and stopping a bicycle; an attitude of desire to ride a bicycle; and a valuing of the exercise it will yield. "Ability to ride a bicycle in cross-country race" would be a higher-level competency that would require greater knowledge, understanding, skill, etc. It is useful to produce a competency model even if it is crude and subjective because of the clearer sense of direction it will give you.

Having constructed a competency model, your next task is to assess the gap between where you are now and where the model says you should be in regard to each competency. You can do this alone or with the help of people who have been observing your performance. The chances are that you will find that you have already developed some competencies to a level of excellence, so that you can concentrate on those you haven't.

Step 2: Specify your learning objectives.

You are now ready to start filling out the first column of the learning contract, "Learning Objectives." Each of the learning needs diagnosed in Step 1 should be translated into a learning objective. Be sure that your objectives describe what you will

learn, not what you will do. State them in terms that are most meaningful to you--content acquisition, terminal behaviors, or directions of growth.

Step 3: Specify learning resources and strategies.

When you have finished listing your objectives, move over to the second column of the contract, "Learning Resources and Stretegies and describe how you propose to go about accomplishing each objective Identify the resources (material and human) you plan to use in your field experience and the strategies (techniques, tools) you will employ in making use of them. Here is an example:

Learning Objective	Learning Resources and Strategies
Improve my ability to organize my work efficiently so that I can accomplish 20 percent more work in a day.	1. Find books and articles in library on how to organize your work and manage time and read them. 2. Interview three executives on how they organize their work, then observe them for one day each, noting techniques they use. 3. Select the best techniques from each, plan a day's work, and have a colleague observe me for a day, giving me feedback.

Step 4: Specify evidence of accomplishment.

After completing the second column, move over to the third column, "Evidence of Accomplishment of Objectives," and describe what evidence you will collect to indicate the degree to which you have achieved each objective. Perhaps the following examples of evidence for different types of objectives will stimulate your thinking about what evidence you might accumulate:

Type of Objective	Examples of Evidence
Knowledge	Reports of knowledge acquired, as in essays, examinations, oral presentations, audio-visual presentations; annotated bibliographies.
Understanding	Examples of utilization of knowledge in solving problems, as in action projects, research projects with conclusions and recommendations, plans for curriculum change, etc.

Type of Objective	Examples of Evidence
Skills	Performance exercises, videotaped performances, etc., with ratings by observers.
Attitudes	Attitudinal rating scales; performance in real situations, role playing, simulation games, critical incident cases, etc., with feedback from participants and/or observers.
Values	Value rating scales; performance in value clarification groups, critical incident cases, simulation exercises, etc., with feedback from participants and/or observers.

Step 5: Specify how the evidence will be validated.

After you have specified what evidence you will gather for each objective in column three, move over to column four, "Criteria and Means for Validating Evidence." For each objective, first specify what criteria you propose the evidence will be judged by. The criteria will vary according to the type of objective. For example, appropriate criteria for knowledge objectives might include comprehensiveness, depth, precision, clarity, authentication usefulness, scholarliness, etc. For skill objectives more appropriate criteria may be poise, speed, flexibility, gracefullness, precision, imaginativeness, etc. After you have specified the criteria, indicate the means you propose to use to have the evidence judged according to these criteria. For example, if you produce a paper or report, who will you have read it and what are their qualifications? Will they express their judgements by rating scales, descriptive reports, evaluative reports, or how? One of the actions that helps to differentiate "distinguished" from "adequate" performance in self-directed learning is the wisdom with which a learner selects his or her validators.

Step 6: Review your contract with consultants

After you have completed the first draft of your contract, you will find it useful to review it with two or three friends, supervisors, or other expert resource people to get their reactions and suggestions. Here are some questions you might have them ask about the contract to get optimal benefit from their help:

-- Are the learning objectives clear, understandable, and realistic; and do they describe what you propose to learn?

-- Can they think of other objectives you might consider?

-- Do the learning strategies and resources seem reasonable, appropriate, and efficient?

-- Can they think of other resources and strategies you might consider?

-- Does the evidence seem relevant to the various objectives, and would it convince them?

-- Can they suggest other evidence you might consider?

-- Are the criteria and means for validating the evidence clear, relevant, and convincing?

-- Can they think of other ways to validate the evidence that you might consider?

Step 7: Carry out the contract.

You now simply do what the contract calls for. But keep in mind that as you work on it you may find that your notions about what you want to learn and how you want to learn it may change. So don't hesitate to revise your contract as you go along.

Step 8: Evaluation of your learning.

When you have completed your contract you will want to get some assurance that you have in fact learned what you set out to learn. Perhaps the simplest way to do this is to ask the consultants you used in Step 6 to examine your evidence and validation data and give you their judgment about their adequacy.

Learner _____. Learning experience _____

What are you going to learn (objectives)	How are you going to learn it (resources & strategies)	Target date for completion	How are going to know that you learned it (evidence)	How are you going to prove that you learned it (verification by judges)